

Anti-Slavery

HASTINGS GENERAL ADVERTISER.

HARMONY IN THINGS ESSENTIAL, LIBERALITY IN THINGS NOT ESSENTIAL, CHARITY IN ALL.

HASTINGS, CANADA WEST, FRIDAY MORNING, SEPTEMBER 2, 1859.

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NUMBER 32.

Popery.

THE CHURCH OF ROME IS NEITHER
CATHOLIC, APOSTOLIC OR
ROMAN;

AND WHERE SHE CATHOLIC, APOSTOLIC, AND
ROMAN, SHE YET WOULD NOT BE THE
CHURCH OF JESUS CHRIST.

(From the French of Napoleon Roussel.)

There is here no paradox, but a simple truth; and in order to be convinced of it, you have only to listen to me. You know that Catholic signifies universal; now to say that the Church of the Pope is Catholic, is to affirm that she fills the universe, but there are at present in the world—

500 Millions of Pagans;
5 Millions of Jews;
100 Millions of Mahometans;
60 Millions of the Greek Church;
60 Millions of Protestants.

Consequently, unless we hold that 725 million go for nothing, we cannot say that the Church of the Pope is Catholic; that she fills the universe.

Has she, then, been in former times what she is longer? No. For in former times Jews and Pagans divided the earth; in former times the Pope did not even exist; and in all probability his Church did not exist before him.

Will this Church then, become some future day what she is not yet? This may be affirmed but affirmation is not proof; and until we have seen that future day, let it be acknowledged that at present the Church of the Pope is not Catholic; does not fill the universe.

But perhaps it is meant that this Church, without filling the world with his disciples, has at least disciples in all parts of the world. In this sense the Jewish Church are Catholic, for we find Jews in every land; nay, in this sense Infidelity were Catholic, the Catholic Church, for Infidels are met with in all countries. And so one might go on. But even in this sense the Church of the Pope is not Catholic, for she does not extend to all kingdoms. The greatest of all, the Chinese Empire, which contains, in itself alone, a third of the population of the globe, has no Papistical organization. In Africa, Protestants occupy the south, Idolaters the centre, Mahometans the east and west; and it is only in the north, in Algeria, that a few Europeans are found. India is almost exclusively of the religion of Brahma, or Buddha; and the European army which is there, is Protestant. Thus, even in the most limited sense, it is untrue to say that the Pope's Church is universal. No doubt a few scattered Missionaries, a few scattered converts, may be met with in every continent, and every kingdom; but that no more constitutes the catholicity of the Papal Church, than the presence of a few Germans in France, a few English in Germany, a few Spaniards in Italy, constitutes the catholicity of any of those nations. And if in short the point be insisted upon, and the title of universal given where it is best merited, we must accord it to Idolaters, for they are four times as numerous as the Papists; and consequently, the true Catholicism, the Pope's sense of the word, would be found to be Pagans.

Strange pretensions! In the face of more than seven hundred million souls, the Church of the Pope, which numbers about one hundred millions, exclaims: "I am Catholic! I am universal! And you, five hundred million of Idolaters; you, five million Jews; you, sixty million who follow the Greek Church; you, sixty million Protestants, taken altogether, you do not count in the population of the globe; you are not in the world; you are not men!—We, we are the very people. True, you are ten to one, but your title is for zero; one, one alone has any value. We, though few in number, we are all! You innumerable though you be, you are nothing!"

Must not the power of habit on the intellect be great indeed, when such pretensions as these can be patiently listened to? But so it is. Men have always satisfied themselves with words instead of things. The Papists call themselves Catholic,—that suffices; they are not so,—that does not signify! There is nothing like putting a bold face upon the matter.

But if the religion of the Pope is not universal, is it at least apostolic? We shall see. I think that by the word apostolic is meant that which is conformable to the canon and teaching of the apostles. Now, Gregory the VIIth, who insists upon an emperor shivering, bare-headed and bare-foot, for three whole winter days at the gate of the Papal Palace; Alexander the IIIrd, who obliges a monarch to hold his stirrup, and puts his foot upon that monarch's throat; Celestine the IIIrd, who after having placed the crown upon the head of a kneeling king kicks it off again;—these are Popes much like the apostles!—like Peter, who mumbles himself and weeps bitterly like Paul, who calls himself "inborn out of due time"—like John, who having to speak of him "whom Jesus loved," avoids even naming his name!

And John the XIIIth who made of his palace a place of prostitution, and violated women in his very churches; John the XXIVth, deposed by a council as an adulterer and a sodomite; Innocent the VIIIth, the father of sixteen children, and surrounded by a host of illegitimate children; and the Father of Rome: are these Popes much like Paul, who will not even name his subjects so much as named?—like James, the lawful husband of one wife only?—like Peter, who condemns even outward adorning?

And Paul the IInd, who sells ecclesiastical offices to the highest bidder; Julius the IInd, who buys the pontifical throne, the cross to sell it by retail; Leo the XIIIth, who acquiesces Europe much in his hands to gain a livelihood, rather than be chargeable to any of the Churches?—with John, declaring to a beggar that silver and gold he had none?—with Peter, rejecting in horror the price offered by Simon Magus for the Holy Spirit.

And Benedict the IXth, who in thirteen months poisoned six Popes; Boniface the VIIIth, who occasioned two other Popes to die in prison; Alexander the Vth, the poisoner

of "poor excellence," father and uncle of prisoners, and himself poisoned by the poison he had prepared for another: have these Popes any resemblance to St. John, who characterizes as murder a thought of hatred even?—to St. James, who places the surest evidence of faith in works of charity?—to St. Paul, who lays down his very life for his Master?

To sum up all these Popes, astrologers as they were, denying God, selling themselves to Satan—have they anything in common with the apostles, worshippers of God, and humble disciples of Jesus Christ.

And if I am told that, in taking the title of apostolic, the Popes do not pretend to call to mind the conduct of the apostles, but only their doctrines, I thus reply:—What connexion is there between the doctrines of the Pope, instituting the celibacy of the priests, and the apostles (married men themselves), speaking about the wives of bishops? What connexion between the doctrines of the Popes, proclaiming that a few drops of water poured on an infant's head do away with sin, and the doctrines of the apostles, saying, "that the baptism which saves, is not the putting away of the flesh, but the answer of a good conscience towards God?" What connexion is there between the doctrines of the Popes, who cause masses and vespers to be sung in Latin, an unknown tongue to the people, and that of the apostles, who declare that they would rather speak five words in the Church with understanding, than they might teach others, than ten thousand words in an unknown tongue? What connexion between the doctrines of the Popes, forbidding meat, and that of the apostles, who say, "Whatever is sold at the markets, that eat, asking no questions for conscience sake?" What connexion between the doctrines of the Popes (and of the present Pope also, be it remembered), forbidding the circulation of the Bible in the vulgar tongue, that is, the only language understood by the people, who wrote that Bible, addressing it to the people and writing it in the language at that time most universally known? What connexion between the doctrine of Popes, which pronounces anathemas against all who deny that man is saved by his own works, and that of the apostles, who declare that salvation comes by the word of righteousness which man has done, but by the grace of God? To conclude: What connexion can there be between the Papal doctrine, which makes of saints, male and female, thousands and thousands of intercessors, and the apostolic doctrine, that affirms that there is only "one Mediator between God and man," namely, Jesus Christ.

But if you have neither the conduct nor the doctrine of the apostles, what have you of theirs? Is it the name? But that is claimed by all other Churches, as well as by you? Is it their writings, their Epistles, their Gospels? But all Protestant communions have these books also. Let us then compare what Popes teach the Romans of the present day, with what St. Paul taught the Romans of old; and, in order that we may not be thought to attribute to St. Paul or to the Popes and doctrines that are not really theirs, let us quote on one side, St. Paul's own letter, and on the other, the credentials of the Council of Trent.

In the fourth session, the Council of Trent place in the old Testament certain books called deuterocanonical, which were admitted by the Jews; and yet St. Paul, in his Epistle to the Romans, declares of the Jews that, "to them were committed the oracles of God." Therefore the Council of Trent, received by the Romans of the present day, adds something to those oracles of God which the Romans of old possessed. In the fifth session, the Council declares that the Virgin Mary is exempt from sin; while on the other hand, St. Paul, in his 3rd chapter to the Romans, declares absolutely, that "all have sinned." Therefore the doctrine of primitive Rome differs again in this point from that of modern Rome.

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Again let the Council—"If any shall say that to a penitent sinner, who has received the grace of justification, there remains no longer any penalty to be paid, either in this world or the next, let him be anathema." Now St. Paul exclaims, "There is therefore now no condemnation to them which are in Christ Jesus" (Rom. viii. 1) and thus, according to the Pope, St. Paul is still anathema!

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really an object of concern, to those who profess to be his people. A few weeks ago, these were the words of the

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live, as if the Great Future were an
of a moment's consideration, is cer
and and fearful thing to reflect upon

[illegible]

nothing to wear." There
ding, fixing and unfixing.

To the Editor of The Intelligence:

SCHOOL COMMISSIONERS

SIR,—If "South Hastings" really is "come down" to my limited comprehension, I am not sure that I can follow the author's reasoning and misrepresentation, and not arrive at just conclusions. It is much to be regretted that the one more completely ignorant of the facts of the case should have undertaken to write and conclude misunderstanding. He has not only failed to do his duty, but has lost his own character by his conduct, and therefore hails the address of "Brotherly," with evident gladness.

He has answered my first question, by stating that a diversity of opportunity and

have not been out shopping
e not been dazzled by the

[illegible]

order to obtain or to gratify inclinations. The outward

[illegible]

I agree with "South Hastings" that "Schools are capable of much

and I would propose that the following only met teachers as competitors. "I have been a teacher for more than the mere love of gain. But I must distinctly express my reservation of competition being directed only against the well-meaning teachers of the world. Here I am, of course, in the midst of a crowd of ready, but in eating my meat, influenced by its own taste; but not rude to it as an expression of my contempt." Here, I think, is the "comprehension" of a person who imagines that competitors will not be met by mercenary motives, merely because he expresses disapprobation. I think that the teachers of the world are not so much to be pitied as they are to be envied. They are not so much to be pitied as they are to be envied. They are not so much to be pitied as they are to be envied.

from all those who are so

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ver put away, and when
in the garments of in-
firmity, they are to be
from children out of school. I shall
tell us the particular period at which
we ought to call forth their baser mot-

[illegible]

FOR SALE,
ON ACCOUNT OF THE
TRUST & LOAN COMPANY
OF UPPER CANADA.

LOT No. 4, on East side Pinnacle Street, in Belleville, half an acre of Land with large Hotel, in good repair. Also, Water Lot, B. adjacent, with good Storehouse and Wharf, Mortgaged by J. C. Bonter.

The lower part of stone is a perfect repair, and well adapted for a very, or other manufacturing purpose. A very fine engine and boiler, in good order almost new, on the premises. Mortgage by Denis Macaulay.

An eligible Lot in the village of May den Corners, near Belleville, with good farm house and 8 ore, do. Mortgaged by W. L. Bigg.

The above properties are offered for

Belleville, or to JOHN PATTON, Agent,
Cincinnati, or to JOHN PATTON,
Kingston, 29th Aug. 1839. 22w

RELIEF IN TEN MINUTES.

BRYAN'S PLEURALGY

 1. This is the most certain and speedy remedy for Coughs, Colds, Asthma, Bronchitis, Influenza, and Hoarseness of the Chest and Lungs, and all the other diseases of the chest suffering from colds.

Waters produce the most marked results at once relieve the Cough and other symptoms and entirely remove that morbid irritant and weakness of the Lungs which give rise to the complaint. The medical properties combined in an agreeable form and pleasant taste, so that any one will find relief there; and they may be used for ten to fifteen minutes after use in all cases.

Price 25 cents per box. For sale by R. Holden, M. Sawyer, & E. Chandler, Agents, Belleville.

THE subscriber's Lease of Jonas Can-
Mill having expired, begs to inform
Farmers, that he has no further concern
with that Establishment, but would
be a continuance of his business with
friends, at ALMA MILLS, formerly the
Feed's, where every attention will be paid
to Gristing. Being the manufacturer of his
floor and having again engaged in the
Business, he will be enabled to pay the
best price for the best wheat.

He would further beg to state that he
is prepared to purchase all kinds of
Grist, at his Flour and Feed Store.

& c.
 AT la 5d.
 K.
 28-12.
 SALE,

which you wish to get rid of, to make room for fresh stock, let the people know **ADV**

against the national schools.

If, and **ADV**

If you have removed to a new store, let your old friends know where to find you **ADVF**

If you are at the old stand and paw shops have made its front look dingy, you will make up the loss if you **ADV**

want small cash purchasers. ADV
 If you are a wholesale
 merchant, and wish to ex-
 tend your business, the way
 to bring customers, from
 whom you may select the
 good and reject the bad, is
 to do as the largest import-
 ers in New York do. . . . ADV
 If you have lost money
 during the crisis. . . . ADV
 If you gained money
 when others lost, you will
 make more if you. . . . ADV

Do not believe that there is nobody to buy. Transactions are made every day by those who...

If you have building materials to sell, you will save yourself the trouble of seeking a customer, at the risk of not finding him, if you...

If you have houses to let, there are many new comers in the town who cannot traverse the whole place, but whom you can reach if you...

with a
STORE.
a short notice
be favored,
public patron-

12

SON,
DRESSER,
able in Town
again, and
and up to busi-

situation, do not be satisfied
by asking your friends
alone, but seek a larger circle
.....

There may be people
looking for such art you,
who will never fear of you,
unless you **ADV.**

If you want a clear por-
ter, grocer, excise, or other
person, you will save an in-
finite trouble if you **ADV.**

If you wish to borrow
money or to lend **ADV.**

ET,
for any Village
Florida, 40 by
Tanner's Tar-
Macdoe, in the
miles from
Sterling, and
season given

the pretenses
19
E STORE.
ICK,
for below Mr.
establishment
the Ladies of
that she keeps
assortment of
SHOES.
all new, and

connections
New York
any other

MADOC HOTEL
BY
SIMON MACKENZIE
OF THE
VILLAGE OF HASTING
COUNTY OF HASTINGS, Canada
Good accommodations for Tr
good Stables and Sheds, and tr
always on hand.
Hastings, Nov. 19th, 1866.

